

Chapter XXXVII

FATHER ARRUPE VISITS THE UNION OF SOVIET SOCIALIST REPUBLICS

The morning edition of the August 26, 1971 *Mexican Sun (El Sol de Mexico)*, gave a sensational piece of news regarding a proposed trip to the U.S.S.R. and the Far East by Fr. Peter Arrupe, Father General of the Jesuits, at the request of Pope Paul VI. The text of the article follows:

Vatican City, August 25, 1971 (FPA). At the end of the month, the Father General of the Jesuits will travel to the U.S.S.R. and the Far East for the first time as a messenger of Pope Paul VI. He "will carry a Christian greeting to our brethren in Christ."

The Reverend Fr. Peter Arrupe, Father General of the Jesuits, was received August 8 by Paul VI at Castelgandolfo. He mentioned the tasks of his militia, which has traditionally been at the service of the Pope. Among such tasks are those of helping the Pope in promoting contacts between Orthodox and Apostolic Roman Catholics, and to open Europe to the Third World.

After staying in Moscow and Leningrad, Fr. Arrupe will visit the institutions of the Society in Japan, Hong Kong, and Macao. It is not yet known if China is included in the schedule of the trip. Only 125 Chinese Jesuits survive; a dozen of them, among whom one is a bishop, are still in prison, and several of them live in forced residences.

It is worth mentioning that contacts between the Vatican and the U.S.S.R. have been intense lately. Jan Cardinal Willebrands, President of the Secretariat for Christian Unity, was the first member of the Sacred College to visit the U.S.S.R., to attend the burial of the Orthodox Patriarch, Alexis. He went back to the U.S.S.R. last June, when Alexis' successor was elected.

Some months before, Msgr. Serge Pignedoli, the Pope's Secretary for Foreign Affairs had stayed in Moscow from February 23 to March 1, conducting conversations with the Kremlin.

In turn, Andrei Gromyko, the Soviet Chancellor, was received by Paul VI for the third time last November 12, and President Nicolai Podgorny himself came to the Vatican on January 30, 1967.

According to experts, these interviews have led to the finding of a field of understanding for Soviet policies and Vatican diplomacy regarding certain

subjects, especially in respect to peace, *but the basic situation has in no way been modified.*

Father Arrupe is a famous Orientalist and an enthusiastic traveler. He has written several books about the Far East. The Society of Jesus has historic links with Russia; when Clemens XIV dissolved the Society in 1773, its members found shelter in Russia until its reestablishment in 1814. After the 1917 Revolution, Pius XI entrusted them with the management of the Pontifical college "*Russicum*" designed to evangelize Russia when the time was right, but Stalin considered it to be a nest of spies. The policies and politics of appeasement of Pope John XXIII paved the way for Paul VI to diminish distrust. The way to Christian unity goes through the Soviet Union and the Far East.

As I mentioned before, this piece of news is certainly sensational and, above all, symptomatic. Father Arrupe is going to visit Russia, Japan, and maybe China "as a messenger of Pope Paul VI," carrying "a Christian greeting to our brethren in Christ." Amid sinister lightning that forecasts a coming storm, the Father General of the Jesuits will tighten diplomatic links with the hierarchs of international Communism, links that have already been cultivated by Cardinal Willebrands, Msgr. Pignedoli, Msgr. Casaroli, and even Paul VI, who granted three personal audiences to Chancellor Gromyko and one to President Podgorny. "According to experts, these interviews have led to the finding of a field of understanding for Soviet policies and Vatican diplomacy. . . ." Do not forget that Paul VI, eager to alleviate the sad condition of the 60 million Catholics living in Communist dominated countries, has striven to restore the Vatican's relations with Communist governments right from the beginning of his Pontificate. To this end, he has not hesitated to make an ecumenical move and drop the inflexible standing of his predecessors.

What intrigues us is that a program of appeasement with the most violent and determined enemies the Church has ever had, could ever have been started. Even forgetting the clear and definitive old condemnations the Popes have launched against Communism, the monstrous crimes it has committed in all the countries it has dominated, and the impressive museum close to the Gregorian University of Rome showing the cruel and long-lasting martyrdom of the Church of Silence, I find it almost unbelievable that the Church, without betraying itself, and Communism, without changing its essentially anti-religious program, could have convened meetings, dialogue, and diplomatic activities that, according to the press dispatch, *in no way modified the basic situation.*

No doubt the Vatican and its messenger, Fr. Arrupe, try to conceal their aims behind the most ample veil of Conciliar ecumenism. The Father General told the Roman newsmen that the Society, his militia, "traditionally . . . at the service of the Pope," had to help him promote contacts between Orthodox and Apostolic Roman Catholics. He was a messenger of Paul VI who "carried a

Christian greeting to our brethren in Christ." But the world press put it a different way. The news agencies told us this trip of the Father General of the Jesuits was the outcome of a long-lasting process of comings and goings of various top emissaries of Russia and the Church. The experts also affirm that "a field of understanding for Soviet policies and Vatican diplomacy" has been found. The agreement is so complete that this time the Pope will be represented by the "Black Pope." Perhaps this was a preparation for the Pontiff's spectacular trip to Communist countries.

Who has expedited this rapprochement, while the Communist plan of spreading slavery has not been abandoned, but on the contrary, has been intensified? Unless we are blind, we must see the action of mighty "hidden hands" which are patiently and skillfully moving the most important pawns in this devilish game. The immediate future of the Church and the world are at stake.

The following day the press announced Fr. Arrupe's arrival in Moscow. On arriving at his hotel, the Father General said his trip *was not political at all*, that he had been "invited by Nikodin" to visit Russia, but that he had no "official status or official mission to fulfill." Father General, it is not easy to change one's statements overnight and convince people the press has given wrong information to them. Nowadays this trick is well known, especially to us who really know the militia you lead. You use flexible moral probabilism in order to soothe the conscience of those who could react against the gelatinous casuistry of the "new wave" Jesuits.

The June 3, 1971 issue of *L'Osservatore Romano* can perhaps shed new light on our understanding of Pope Montini's complicated policies. On the feast of Pentecost, Paul VI refused to receive seven thousand Catholic pilgrims who came to Rome from all over the world to *beg the Pope to restore the Eucharistic Sacrifice* that Bugnini's liturgy had suppressed, but two days later, the "ecumenical Pope" welcomed a leading group of the Anti-Defamation League of the B'nai B'rith Jewish group. Below I reproduce the speech he addressed to them:

Dear friends,

It is our pleasure to welcome this distinguished group of the Anti-Defamation League of the B'nai B'rith.

On this occasion, we are pleased to repeat that it is the will of Vatican Council II "to foster and encourage mutual understanding and respect, which, above all, are the outcome of biblical and theological studies and fraternal dialogue" (*Nostrae Aetate*, 4).

As far as our own ministry of reconciliation and peace is concerned, we are particularly sensitive to every kind of discrimination that prevents fraternal charity among men, offends human dignity and God Himself. Recently we have

spoken against all discrimination based on race, origin, color, culture, sex, or religion (Cf. Apostolic Letter, May 14, 1971).

We beg God, the Father of all, to bless your efforts to create a climate of love between Christians and Jews, for the well-being of all mankind.

Here we have the story of a drama of worldwide scope, in which the principal actors of yesterday and today, be it in Rome, Latin America, Australia, the Philippines, Russia, the Far East, or the United Nations, are Pope Montini, Fr. Arrupe, and the leaders of the Communist Party, the Anti-Defamation League, and international Jewry. The goal Paul VI revealed a few days after his election was "to soften Vatican relations with the Communist countries," a process that has been effected continuously, in spite of the difficulties Communist violence has posed in several parts of the world. The struggle has never ceased, just like the smiles, the diplomatic talks, the Pope's goodwill, and fretting flirtations with the enemies of Christ and His Church. Even the ceremony of the coronation of Paul VI was attended by an official delegation from Yugoslavia representing the Communist world.

John Baptist Montini has been subject to powerful and controlling influences which have shaped his thought, his attitudes, and his election to Peter's See. I am referring to the various compromising and indissoluble ties he has cultivated with the leading forces of Catholicism in the United States and the successive White House governments at the time of Pius XII, when Montini was the Under Secretary of State. Pope Montini's work is not new, but actually began to develop at the time of Pope Pacelli, and was based on the innovative doctrines of the Jewish convert, Jacques Maritain. Paul VI is a hundred percent Maritainian Pope. This explains why his position as Under Secretary of State, as Archbishop of Milan, as sovereign Pontiff, as Moderator of Vatican II, and world appeaser, has been so unstable, so tortuous and winding, because he moves on the unsteady soil of ecumenical pluralism.

At first his diplomatic activity as Under Secretary of State, Archbishop of Milan, and Pope seemed basically dedicated to cultivating relations with the United States. It appeared as though, in his mind, the military might, diplomacy, and baffling policies of Roosevelt, Truman, Eisenhower, Kennedy, and Johnson were the only forces capable of leading the world and saving the Church in these times of change, unsafety, and menacing dangers.

The vast wealth and unlimited generosity of the American Church, which entertains fraternal relations with the Jewish agencies and is practically pledged to the banks controlled by those agencies, unquestionably helped to soften resistance, and overcome obstacles, thus permitting the Church hierarchy and leaders of the United States to manipulate the management of the Church. Do not become frightened; in past times, emperors and kings with their armies used to press the Pope to render decisions not too consistent with his criteria and

conscience. Now it is the dollars, the polite visits, and the personal representative of officially atheistic and anti-Catholic governments who work the miracle of invisibly controlling the mentality and policies of the Vatican.

To the experts in Vatican affairs, things have changed. Now the influence of the White House is not so obvious, and the leaders of Communism, Masonry, and international Judaism help shape Vatican policy. Without reservation or pretense, either these leaders openly go to the Vatican, and are cordially and officially received by Paul VI, or Vatican emissaries make spectacular trips and hold dialogue not only with the Orthodox Patriarchs, but with those who manage the Kremlin and promote world subversion. Who has performed this miracle? What hidden power is paving the way for the "fraternal dialogue" and "fraternal charity" mentioned by Paul VI in his speech to his personal friends and distinguished leaders of the Anti-Defamation League?

On August 29, 1971, FPA of Moscow gave us another important piece of news:

Podgorny Will Travel to Hanoi before China and the United States Make Up—The President of the U.S.S.R., Nikolai Podgorny, will visit North Vietnam before President Nixon goes to Peking, according to well-informed diplomatic circles in Moscow. . . . This move of the Kremlin is aimed at preserving its positions in Indochina and Southeast Asia, before the prospect of a share of influence between the People's Republic of China and the United States, according to these circles. . . . Such being the main aim of President Podgorny, his trip to Hanoi will surely take place in September. . . . The Soviet Union wants to overcome a probable Chinese-American Yalta, and is determined to remain in an area where in many respects it can still play an important role. Seemingly its main card will consist of offering a third pole to those countries that wish to balance an alliance or fill the void of their neutrality. . . . In Hanoi itself, the Soviet head of state will rely on two other cards, namely, the amount of postwar economic aid the U.S.S.R. will be able to provide North Vietnam, and the pro-Sovietism of a segment of the North Vietnamese leaders. . . . However, it is doubtful whether the U.S.S.R. really wants to play the card of Hanoi's possible discontent before the prospect of Chinese-American understanding. The observers affirm that the North Vietnamese leaders are well-informed and sufficiently prudent not to let themselves be dragged along that field. Besides, the only ground for their eventual complaint against an agreement or improvement of relations between Washington and Peking would be that it would deprive them of their victory, even though it be acknowledged. . . . In that context, one of the missions of President Podgorny would consist of assuring the success of Soviet tactics, such as the transition from the sterile negotiations of Paris to Nixon's bargaining at Peking, where the Soviet Union will shine by its absence. . . . In order to achieve such a goal, the Kremlin will have to take into account the secret

preparatory conversations between representatives of China and the United States, that, according to well-informed sources, are currently being continued with the objective of preparing a specific format for President Nixon's visit. . . . These same sources had concluded that, after the Chinese-Soviet Friendship Treaty had been signed, Moscow's diplomacy for Southeastern Asia was reorganized on the basis of the visit of the head of the White House to the Chinese capital.

It appeared strange that, two days after Fr. Arrupe's arrival in Moscow on his trip of simple friendship and ecumenical rapprochement, the Kremlin lets the world know that its President Podgorny was about to travel to Indochina, the Gordian knot in the present policies of the great powers. Am I rash in questioning whether the White House, through its secret links with the Vatican, succeeded in having the Pope send Fr. Peter Arrupe, the Provost General of the Society of Jesus, as a confidential, efficient, and discreet emissary to Moscow to negotiate future steps to be made? Arrupe and his choice militia have already rendered very valuable services, in following papal directions for the realization of some world schemes. Is it perhaps the powerful Jewish agencies, mainly coordinated by the B'nai B'rith, that have been manipulating world politics through economic pressure, international Communism, international Masonry, and the invisible international political power of the United Nations?

I find certain parallel and similar connections between the visit of the Father General of the Jesuits to the Kremlin and the most famous visit of Pope Montini himself to the United Nations headquarters in New York. Why did Paul VI go to the U.N.? Apparently the masses got a simple and convincing answer: he was invited by the Secretary General of the U.N., the dynamic and faithful Mr. U Thant, to attend the celebration of the 20th birthday of that international institution. This was what Paul VI himself said, in opening his speech before that heterogeneous assembly:

First, we want to express our deep gratitude to U Thant, your Secretary General. . . . *We introduce ourselves as friends.*

I believe that the Pope needed a certain degree of flexibility and adaptation to international forces to be acceptable to that world meeting and be invited to speak to them. Since the principles of the U.N. in its heterogeneity are so contrary to Catholic truth, were they perhaps going to observe him with curiosity and listen to him with implacable and dangerous criticism?

As far as compromise is concerned, the slope is always very steep. On any inclined plane, the first step may make one slip into unsuspected abysses. The rumor circulates, seemingly with good cause, that some most important concessions were demanded from the Pope as a condition for his being invited

to the U.N., among which were the two famous statements of Vatican II on religious freedom and complete acquittal of the Jews from any liability for the Lord's Passion and death, as well as full Conciliar protection for these age-old enemies of the Church of Christ. Could Paul VI have appeared before the U.N. without being sure that these statements (which, at that time, were still being discussed in Vatican II) were going to be ultimately passed?

When they were approved, applause was heard in the Conciliar hall. Progressivists embraced each other, and the entire world press, controlled by the enemy, jubilantly published its victory over the Church's infallibility.

I still have another important point to mention to explain the success of the Vatican policies. Pope Montini's visit and speech at the U.N. were a kind of ratification of the *Pacem in Terris* of John XXIII, and a solemn proclamation of a doctrine completely alien to the Gospel, addressed to "all men of goodwill" by the Pontiff of Tolerance. Only within this context of laicism and surrendering ecumenism can Paul VI's visit and political speech at the U.N. be understood. Only within this same context can we understand the visit of the Father General of the Society of Jesus to Soviet Russia amid the current crisis. The official introduction of Fr. Arrupe to Moscow's official circles (let us remember that Russia's Orthodox Church is subject to the Kremlin's directions and mighty will) is already proof that the dialogue Vatican and Russian officers have been carrying up to now, has culminated in ecumenical concessions which only future history will one day reveal.